

The Lutheran Connector

An Official Publication of the Canadian Association of Lutheran Congregations (CALC)



*CALC is a Community of Independent
Congregations Living Together*

*The Word of God Created Us
The Word of God Sustains Us
The Word of God Redeems Us*

*We are servants of one another
We share one another's burdens
As Jesus served us and bore our burdens*

As one we proclaim Jesus to the world

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THE PRESIDENT'S MESSAGE

Are We Born To Be Religious

I was really challenged by an article published in the *“Scientific American – Mind”* May/June 2012 edition entitled “Are We Born to Be Religious” by Dr. Vassilis Saroglou, a professor of psychology at a Catholic University in Belgium (*“Professor S”*). The words of his article prompted me to reflect on Jesus’ Parable of the Sower. In this parable, the seed pointed to the Gospel and the soil to the human mind. The parable begins with seed that falls on hard ground. The Gospel message had no chance of germinating in hard soil. The parable ends with some seed falling on good soil and growing into a beautiful plant complete with a full head of grain. The hard soil points to a mind that is callused and resistant to God’s word. The good soil points to a humble and repentant mind which is ready to accept the Gospel message. The Gospel message produces something in the mind of the recipient, faith and its fruits. Professor S’s article revealed some hard soil in found in the human mind, and inspired words which could be used to soften the same and permit the Gospel seed to germinate and grow.

Professor S’ article began with the claim that he could not prove or disprove the existence of God; therefore, he dedicated the article to the search for an answer to a more answerable question: *“Why does God exist for some people but not for others?”* He claimed that theologians and pastors preach that faith is a matter of personal choice. He also claimed that conventional wisdom declares people are religious, that is, confess a faith or belief in God because, they have been raised in a particular faith tradition. As children they heard religious teachings from their parents and others, internalized the teachings and continued to practice the faith as adults. Professor S disagreed with the claims of the pastors, theologians and conventional wisdom. He concluded that “religious” human beings are influenced not so much by conscious decisions and/or religious education, but by their genetics and their core personality. He argued that some of us are predisposed to being religious, or are born to have faith in the divine and remain faithful. He argued that people who practice their faith in later years of their lives share core personality traits.

Professor S analyzed 70 previous studies which sought to link religion and personality. The 70 studies involved more than 21,000 participants or subjects. All studies asked their participants to assess their own religious beliefs and actions. Professor S declared that all these studies came to a universal conclusion: religious people consistently differ from low-religious or nonreligious individuals on two core personality traits: agreeableness and conscientiousness. People that possess the core personality trait of **agreeableness** are empathetic, helpful and trusting of others. Those that possess the core personality trait of **conscientiousness** are methodical, self-controlled, and willing to establish goals and work toward achieving them. The correlation of being agreeable and conscientious and having a strong faith in the divine was present in both men and women, teenagers and adults, and over time (from the 1920s to the present). This trend held for people adhering to all major religions, including, Christians, Jews and Muslims. Professor S also found that behavioral experiments he reviewed confirmed that people of faith display agreeable and conscientious behaviors. They cooperated in laboratory experiments and volunteered for charitable purposes in their daily lives. People of faith also tended to endorse healthy lifestyles that reflect self-control, including, low alcohol, drug and tobacco use.

Professor S conceded that, while all this research found that people who are religious tend to be agreeable and conscientious, the studies did not address **why** religious people possess these traits. The following questions had to be asked and answered: (1) Are agreeable and conscientious people **naturally attracted** to spiritual thoughts and ideas and become religious when exposed to religious teaching; or (2) Does the faith in the divine and the practice of principles of faith **make** people agreeable and conscientious?

Professor S believed the first statement to be true. He theorized that: agreeable and conscientious people are naturally attracted to spiritual thoughts and ideas and when exposed to religious teaching are predisposed to accept the teachings, internalize them and begin living in accordance with the principals of faith. As evidence he cited a study called the *Terman Longitudinal Study*. The Terman study began in during the 1920s. Hundreds of subjects between the ages of 12 and 18 years, with high IQs, were tested to determine their degree of agreeability and conscientiousness. These

results were confirmed by interviews with their friends and parents. These subjects were followed for some 50 years. The study concluded that those subjects who were agreeable and conscientious when they were young were more likely to be committed and practicing people of faith as adults. A similar result was found in a 2003 study by Michael McCullough of the University of Miami. He tested 492 teens for agreeability and conscientiousness. He followed them for 19 years. He found agreeable and conscientious teens were more likely to become committed people of faith as adults. These studies concluded that the agreeable and conscientious teens surveyed in the study would naturally be attracted to religion, and when they came into contact with religious teaching absorbed the teaching and became religious people.

Professor S ends his article with these conclusions: "All these data suggest that genetic influences help to explain why adults sometimes stray from the beliefs of their childhood. The more distance they get from the influences of their early years, the more idiosyncratic factors (core personality) can hold sway over a person's attitudes. In a way, we are born to be inclined toward religion or atheism." Is he right? Are faith and faithfulness related to genetics and core personality traits? How do we respond to Professor S? Professor S must be asked very pointed and difficult questions about fundamental assumptions he made in the search for truth about faith and at the same time state clearly what the Holy Bible claims is the truth about faith.

Is Professor S Really Searching for the Truth about Faith? Professor S's study sought to uncover truth about faith. He wanted to know why some people not only accept God's existence; but also why some people express that faith and belief through lives dedicated to God's praise and worship and obedience to God's will. Yet, Professor S's hunt for the truth about faith began with a bold truth claim about the study of faith: "I can't prove the existence of God." ***Faith is by definition always in someone or something.*** A person of faith by definition must accept that God is real, and must trust and rely on God's character, ability and strength. By concluding God's existence can't be proved, he divorces people's faith from the object of their faith: God. The truth of what a person believes about God is completely irrelevant to Professor S. If faith is divorced from the existence of God, faith is then by definition something the believer constructs with the help of his or her genetics and the teaching and example of the religious leaders and members of the faith community the believer is a part of. Without a real God, the truth is that faith is nothing more than a psychological phenomenon with no basis in reality. Can you really say you are looking for the truth about faith when you begin with the assumption that, because you can't prove the existence of the object and the subject of faith, we will examine and test the person who has faith in the God who may or may not exist?

Consequences Flow From Removing the Existence of God from the Study of Faith. While Professor S paints a flattering portrait of people of faith (that we are honest, nice, cooperative, volunteer at soup kitchens and consume less alcohol and tobacco than the general population); his research reaches definite conclusions about faith that are not flattering. He concludes that some people are born to have faith and it's all in their mind. There are consequences for people of faith if the majority of members of our society begin to accept that the truth behind faith is that faith is a psychological phenomenon with no basis in reality. At a very minimum our society will begin to view people of faith with suspicion. Evidence of this growing suspicion is seen in surveys conducted by Christian and secular groups. The Barna Group, a Christian organization based in the US, has surveyed Americans on their view toward the Christian faith. Their surveys reveal that the percentage of the US population which doubt God's existence has grown steadily from the 1970's to the present. The same surveys have revealed that Christians are seen by more and more Americans as hypocritical, narrow minded and homophobic. A recent study reported in the National Post reveals a majority of those polled believe that people can be "good" without possessing religious faith. If faith is reduced to a mental phenomenon created in the mind of the believer without any basis in reality, why would our dominant culture pay any attention to the claims people of faith make in any debate on questions that are debated in the public forum? If faith is seen as a shared illusion, will our society continue to make the freedom to believe in God a right protected by our constitution and civil laws? We cannot sit by idly. We must speak to Professor S's assumptions.

Is There Really No Credible Evidence for God's Existence? Professor S, and all like him, must be called to account for the truth claim that the existence of God cannot be proved in a manner which is acceptable to the modern mind. Both law and science use circumstantial evidence to prove legal and scientific theories. Circumstantial evidence is defined as

evidence which requires an inference in order to prove the truth of a fact. Crime scene evidence is often used to tie a defendant to a crime and may be the sole ground for a conviction. A defendant's fingerprints on the smoking gun that killed the victim, together with testimony from credible witness that the defendant had the motive and opportunity to kill the victim can be the sole basis for a criminal conviction. Science routinely uses circumstantial evidence to prove the truth of scientific theories. No scientist was present at the creation of the universe and life on earth; yet, scientific theories abound as to how and when the universe was created and how human beings and all other forms of life came to be. Scientists look at the evidence around them, the cosmos and life on earth, and draw conclusions based on their studies. The "Big Bang" theory of creation and the theory of Evolution resulted from the study of our planet and the cosmos. Though there are many theories, the earth was created only one way; therefore, scientists constantly test scientific theories to confirm their truth.

Circumstantial evidence of God's existence surrounds us. Credible archeological and historical evidence exists that human beings have worshiped unseen deities for millennia. Many religious groups possess written documents which testify to a time when these deities revealed themselves to humans together with paths by which humans and the unseen deities can commune in the here and now and in the hereafter. Based on this overwhelming evidence, no reasonable person would doubt in the existence of the divine and contact between the divine and human beings. If credible evidence exists that the object of human faith, God, is real, then science must look the substance of what people of faith believe before making claims about why people have faith. An objective look at the truth claims about God people have made throughout the history of humanity reveals they are contradictory and mutually exclusive. Some religious groups say there are many gods and some say there is but one God. Just as all scientific theories around the creation of the universe and life on the planet earth cannot be true, all truth claims of all religious groups cannot be true. Science would have to look at the truth claims made by the Holy Bible and other texts which claim to reveal the existence of the divine. Like a good crime scene expert, Professor S, and those like him, would have to dust the Holy Bible and other religious texts and look for God's fingerprints. An objective look at the Holy Bible reveals God's fingerprints all over it. We must reveal God's fingerprints which are found throughout the Bible's pages to Professor S and all like him.

The Bible Claims We Are All Born to Be Religious. The Bible reveals that all people, not a select few, are born to be religious. God inspired the Apostle Paul to write: "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse." (Romans 1:20) With these words Paul declares that God has made each human being in a way that when we look at and ponder the world around us we are inspired to believe that something or someone greater than we are, was and continues to be at work in our world. God also made our minds in a way that we can grasp the concept of eternity and life after death. "He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end." (Ecclesiastes 3:11) However, Paul declares, we fall into a trap when we ponder God. "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles." (Romans 1:21-23) Something in the human psyche refuses to just acknowledge that God exists and humbly bow before God and allow God to work on the human being just as God worked on creation. The Bible also explains the source of the defect to the human psyche.

The 2nd & 3rd Chapters of the Book of Genesis reveal the source of defective human thinking. Chapter 2 reveals that God created human beings, and in the beginning, we were innocent. Human innocence permitted intimate daily communion between God and humanity. Chapter 3 reveals the loss of contact with God. Barriers were erected between God and humanity. One simple rule existed in Eden: have faith in God's word, don't eat this fruit or your mind will be altered and death will come into the world. Our human desire to be like God, in knowing good from evil, led us to break faith with God and God's word, and eat the fruit. We lost our innocence and death came into the world. For this reason we invent gods, ways of worshiping them and divine rules for living which we attribute to the gods we made. Beginning in the 1700's some human beings have eliminated a personal God from the universe and made knowledge the end of the contemplation of creation.

The Christian Faith is Based on Objective Historical Fact. The Holy Bible calls people to leave behind the myths and gods that we humans have made and ponder objective testimony. The Old Testament prophets promised that God would save His creation from death and destruction by sending His Son who would pay for our sin through the Son's death on the cross and be resurrected from the dead, so that all who believe in Him will experience eternal life with God after human death. Apostle Paul, and all the other authors of the Books of the New Testament, declared that authentic faith in God is based not on myths and stories, but on objective testimony to a historic fact. God's Son left eternity and entered human history. By His immaculate conception and birth, Jesus bound himself to humanity. The Son of God became a human being like all of us. The Son of God subjected Himself to human death. The New Testament testifies to Jesus' resurrection from the dead. The Apostle Paul further declared that if the life, death and resurrection of Jesus are not real, then: "Let us eat and drink, for tomorrow we die." He further stated that, if Jesus is not real, Christians are to be pitied because we praise worship and sacrifice in vain and we are living a lie (1 Corinthians 15:29-33). The Holy Bible is brutally honest about faith, unless Jesus is who He said He is, and was resurrected from the dead, Christianity and all other belief systems are a shared illusion.



Articles in the printed media and video presentations on television will increasingly call our dominant culture to question the reality and legitimacy of the Christian faith and all other belief systems. It enough to make one despair. God speaks into our despair. God inspired the Apostle Peter to write: "Do not fear what they fear. Do not be frightened. But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander." (1 Peter 3:14-16). God calls us to speak the truth in love. He calls us to call Professor S and all those who believe what he believes to account for their assumptions and proclaim the Gospel to them. So when you are at the coffee shop or dinner table and confronted by those who claim that faith is just an illusion, perhaps you could share this article with them, call them to account for their assumptions and preach Jesus in word and deed.

In Christ, Pastor Ed Skutshek

CALC GENERAL CONVENTION: *Shepherding The Faith* **Good Shepherd Lutheran and Faith Lutheran Churches - Toronto, Ontario**



Yes, the convention is coming to central Canada for the first time in the existence of CALC! For many of you Westerners, this could be a chance for you to tack on a few days or weeks and see the Maritimes and Quebec while you are at it. Or at least plan for a trip to the nation's capital, Niagara Falls, little Germany (Kitchener-Waterloo), 1,000 Islands, or cross the border for some Christmas shopping in Frankenmuth, Detroit or Buffalo.

In Toronto, itself, there is so much to see: Thursday evening, for the few Leaf fans, we hope to see them defeat the Boston Bruins (let me know well in advance if you wish to join me that night). CFL fans could see the Argonauts host the Ti-Cats.

For those who love live theatre or music, there will be Sister Act, at the Royal Alex Theatre; War Horse at the Princess of Wales Theatre; Fran Lebowitz, at the Roy Thomson Hall on Nov. 2nd; the musical, Divorce Party- at Stagewest dinner and theatre. Or other options like: an Imax theatre; Ontario Science Centre; McMichael Art Gallery (featuring the Group of Seven); Royal Ontario Museum; Medieval Times dinner & show; the CN Tower or the Hockey Hall of Fame.

For the pastors, Thursday afternoon will be a chance to get to know the 'new-comers' and reunite with the veterans. Consider arriving no later than Wednesday (bring your Halloween costume with you). Friday is an educational event for CALC clergy and laity alike, entitled, 'Discipleship in Light of the Cross', led by Pastor Jaynan Clark. The opening service of National Convention will be Friday evening at Good Shepherd Lutheran Church. Pastor Jaynan Clark will be keynote speaker. An online registration form for the 2012 General Convention is available at CALC's web site (www.calc.ca).

Saturday at Faith Lutheran Church will be the time for our convention business, in the morning, followed by two learning events in the afternoon:

- a) Pastor Jaynan Clark, on the theme of setting sail toward a re-evangelized North America.
- b) Pastor Ebenezer Sikakane, a South African pastor and long-time teacher at Ontario Bible College(now called Tyndale), will speak on 'shepherding the faith'

Saturday evening will provide us with an opportunity to dine and relax, at the TAJ banquet hall, across from Extended Stay Deluxe Hotel (the only hotel in the area providing free shuttle service to and from the airport).

Sunday morning, we wrap up the convention, with the closing service at Faith Lutheran Church. Some of you will be heading home and some continuing your adventures to explore more of Eastern Canada.

As soon as you register, a full packet of sights available of the area, will be mailed to you. We look forward to seeing you-come the end of October or early November. You will find we are much friendlier than you might have heard. God bless you all this fall.



Pastor Harry Huff
Chair-local Planning Committee
2012 CALC National Convention

WHEN GOD CALLS

The Lutheran Connector Interview: Pastor Jaynan Clark

By Pastor Tom Baker (Christ Lutheran – Morden)

I remember talking with an old friend who had mentioned that when God calls your name, there is no resisting His call. It's true, isn't it? It's just that sometimes we might not like what we hear from God. It can be that the calling He places on our lives is the last thing that we would want for ourselves. But what will you do? Run from Him? Ignore Him? We can do both of these, but then there is that gnawing on the inside of us that happens because we know we are resisting God's voice.

There is no resisting the call of God ... there is no escape. The call might be hard, but it's also awesome. There may be bruises along the way, but there is also wonderful blessing too. So why resist the call of God when there is no better place to be than right where He wants you to be?

This would seem to describe the life journey of Jaynan Clark. Jaynan was a farm girl who grew up near Austin, Minnesota and attended school in a small town called Lyle, located in southern Minnesota just north of the border of Iowa. With a chuckle, she would say that, *'Home was close enough to Iowa to smell it, but we didn't have to step in it! Iowans say the same thing about us.'*

Jaynan belonged to a high school graduation class which boasted of 28 students. 14 of the 28 started Kindergarten together. She attended Community College before moving on to Arizona State University where she graduated as a Business Major. After university, Jaynan moved to Texas and life was exactly as it should be. Jaynan was living the

American Dream ... working her way up the corporate ladder and experiencing all of the success that it had to offer. She was part of a fantastic church community (Baptist though she grew up Lutheran), loved teaching Sunday School and being involved in that way. It truly was the American Dream, but then it happened ... God called her name, using corporate leaders making demands that she travel on Sunday, not wear her cross outside her suit and be more private about her faith as road-blocks to lead her down "the Way."



LC Jaynan, you left a job that must have made many scratch their heads in disbelief? But you heard God calling you to leave all that for the pastorate. There must have been an inner struggle you experienced through this?

Jaynan It was a challenge; even a crisis. I was doing well in life and had a great job and was living the American Dream. I was attending a large church in Texas. It was a wonderful church where I was involved teaching Sunday School and in Bible studies and other ministries. My job was going well too, but God was challenging me to move in another direction. And it was a pretty direct call. Face to face meetings with corporate leaders thinking they were being out-bid by a competitor and openly stating that *'they had never lost anyone to God before so they would leave my position open for when I came back to my senses.'* It was clear to me that I was to leave my comfort zone and fun and success

and move into ministry. Even though I was born and raised Lutheran and always attended church with my family, this wasn't ever anything I considered or wanted to do. Ironically I thought I was being rescued from the unethical and immoral nature of corporate America into a better, safer place in the church. What a joke! God has a sense of humor for sure and sometimes it takes decades in order to see it come to pass.

LC So then you were on the move to seminary when your business colleagues thought your next move would be to a different company such as, Motorola. And your time at seminary seemed to further define the call of God on your life through your time there.

Jaynan My expectation of seminary was that it would be a place where one's personal faith could be affirmed and strengthened. But it was a place of disillusionment. I discovered that not everyone believed that the Bible was truly God's Word. Even professors expressed their disbelief of the Bible being the infallible Word of God. It was a hard time and seminary was not really preparing students for ministry but somehow tearing at our faith bases and introducing all kinds of other "theologies" as they called them which took me years to figure out they were all just "ideologies" — ideas cooked up by liberationists and feminists and universalists. This was and still is a real dilemma that many students go through and I understand it because I experienced it. God really watched out for me in an up close and personal way as there were a handful of faithful, confessional professors who took me under their wings and helped me navigate through all the false teaching. It's a real problem and what about all those students who don't get adopted by orthodox, faithful teachers? This is where all the problems start — the point of crisis where we make preachers who don't believe even the basics of the Word. It has to stop! Another reformation is needed . . . it always is!

LC So what happened after seminary, Jaynan? After experiencing what you had in seminary and the questions and concerns that you were left with, how had your faith been strengthened or bolstered after that period of time in your life?

Jaynan God led my husband, Stephen, and I to Tanzania, Africa, and the next six years of ministry were absolutely crazy. We were seeing the Bible being lived out in a place where the church of the First Century still existed. We were witnesses to miracles of people being healed from illnesses, they were being freed from demons ... Jesus was on the move through the people and the local evangelists. It was an incredible time and it was like experiencing the church in Acts. It was real mission work and evangelism was alive and well. The power and presence of Jesus was clear and real.

LC You had six great years in Tanzania and then it was back to America. Where did you find yourself once back on American soil?

Jaynan We took a short call in a small church in Iowa and then my husband took a 3-year call into Navy chaplaincy. We were moved to Pearl Harbor. How's that for the grace of God? I had 3 children at that time all under 4 years of age. I needed to go on-leave from call. So being with the kids on the beach was wonderful.

I was still involved in church ministries. Believe it or not, Hawaii does have a lot of homeless people and I became involved in ministries that were reaching out to the homeless and supply preaching in a local church.

After Pearl Harbor we were in another mission field in a small town in Idaho, Bonners Ferry. It was a great little church in a place with the mountains all the way around it. Beautiful! I even got a taste of serving on Synod Council for the Eastern Washington, Idaho Synod of the ELCA. I just kept finding myself being dragged into positions of in-your-face, needed reform and couldn't seem to avoid them.

LC It would seem as though all these experiences really fell in line with where your heart is, Jaynan? You have a heart for evangelism and a passion that people would experience the grace and love of God and do you think that sometimes these things become lost in church?

Jaynan Absolutely! Today's church is robbed of these and this is a real problem. Whenever the Word of God is being compromised by removing its truth or by de-emphasizing what the truth really is, there is going to be problems that cannot be ignored. When seminaries do not believe the Word of God, they will not teach the Word of God and this will be reflected in the students that graduate from those seminaries. These students are in crisis and I can relate well to that because I went through it myself. There they are being asked to preach and confess publicly what they no longer believe. I mean on almost the first day of seminary they go after the virgin birth of Jesus . . . then every week after that you confess it in front of a congregation? Wow, that is the makings for a real problem, ushering in hypocrisy and I think acting like red meat for Satan himself, a place to attack and reside and work from the pulpit and the classroom and even the death bed. Stealing the truth of the Word and its promises is the ultimate attack on the faith. Doing it within the church is pretty clever and very dark.

So yes, the experiences that I have had seemed to have groomed me for the challenge of what Jesus has called me to ... the challenge of sticking to the Word of God and upholding 1st Century Church beliefs. And this is not a positive thinking theology or preaching, tough to align all the stuff with the cross of Christ. Jesus, the real Jesus of the Word, who is the Word, is not some kind of cheerleader or pocket-pal who can be pulled out only when it seems to be convenient. We are called to be followers of Jesus and it will not be easy or comfortable, but it's a calling that we cannot ignore.

LC So does that explain some of the initiatives that you had been a part of in the most recent years?

Jaynan It does. There was and is still a lot of discontent within many Lutheran bodies and across Protestantism who feel disenfranchised by what is happening and by many of the decisions that have been made today, especially within the ELCA. This has resulted in groups being raised up, such as, WordAlone Network, a group that became a voice in the wilderness. WordAlone became the voice for those who felt they did not have one. We found ourselves at many meeting and assembly floors, voicing the concern that many of us had over the emphasizing of institutional church and its rules and false gospel and the deemphasizing of the authority of the Word as the source and norm for all of faith and life.

WordAlone formed over opposition to some of the ecumenical agreement that the ELCA was entering into and doing so by gambling away our birthright as Lutheran Christians and our basic beliefs regarding the Lord's Supper, office of ministry, ordination, apostolic succession, etc. This was the line in the sand after all the problems coming into and out of the merger in the late 80's where the paradigm for mission radically changed

from evangelism to accompaniment, the understanding of the church and the importing of the 'three expressions' which was opposed to the confessions, fallacy that we were in agreement with the Roman Catholic church on justification and the signing of JDDJ that took a direct shot at the chief article of the Augsburg Confession (number 4), unity trumping truth in matters of ecumenism and liturgical changes were being made to reflect the 'ideologies' of the day. These were some of the issues that were the gather point for a new group of 'reformers' called WordAlone who wouldn't go along to get along. We found each other over the internet early in those days of that technology and on assembly floors across the nation. There was no representative way to oppose all the changes being made at the church-wide level and so we banded together and organized a voice calling for reform, renewal and deeper theological reflection. Those were our three R's.

The first official work of WordAlone was to form, in 2001, LCMC (Lutheran Congregations in Mission for Christ). We talked then about a two-prong approach where one prong formed a place for churches to go who could no longer stay in the ELCA or other denominations because of the unorthodox teaching and practice. The other prong was to remain a voice within the ELCA working on the three areas of reform, renewal and deeper theological reflection. Probably the most important and faithful contribution WordAlone made to the so-called Lutheran landscape (a much over used phrase!) was the formation of LCMC built to be a First Century Church for the Twenty First Century and beyond. It is great. It is horizontally structured for good order with no Tower of Babel type hierarchy and equipped to focus on primary evangelism. This was the beginning of more initiatives that came to be according to the needs and the 'holes' out there for moving on in faithful preaching and teaching. The dilemma with the seminaries was the incentive for the starting of a Lutheran house of studies that has become ILT (Institute for Lutheran Theology). It was born out of an understanding of how TEE, theological education by extension, effectively works over in Africa. That concept of teaching within the community wed with the tools of technology has over the last few years produced a very faithful, growing Lutheran seminary that is distance learning in real time---using technology as a tool for Jesus and not a weapon for the devil. It is still ahead of its time, emerging and going for full accreditation. RECLAIM was also started which served to establish solid liturgy for worship. WordAlone also felt called to address the problem with unfaithful, agenda driven curriculum and the need for user friendly, cost effective Word-based materials and so we formed Sola Publishing. We were careful from the beginning to be in conversation with Concordia Publishing so as not to be viewed as any type of competitive effort, but to offer smaller congregations different resources and tools that might better enable them to carry out teaching and discipleship ministries within their own context.

During this time, in 2003, a couple of years after the formation of LCMC, we decided to work together with those with whom we disagreed on many issues regarding ecumenism and ecclesiology (how we do church) but felt called to address the sexuality issues that were facing the church. We didn't want WordAlone to become identified as a single issue sex group, so we started Solid Rock Lutherans to work on the sexuality issues and after the assembly in 2005 it morphed into Lutheran Core. There was a lot of diversity among this group and there was always the question of would we be able to get along with one another and work together? What we discovered was that many of us were concerned about the same things and longed to remain rooted in the Word of God and to not be swayed away from it. Our differences were and are important but the need to have a common voice in opposition to the sexuality studies and votes being pushed within the ELCA was common ground enough to keep us moving together. During that time a sister organization, Solid Ground, was being formed up in Canada to address many of the same issues.

LC That is a lot of ground breaking ministries you have mentioned. There would have been a lot of hard work that went into them. Undoubtedly, there was opposition along the way too. Jaynan, what were some of the difficulties that you had faced in staying true to your calling?

Jaynan You have to expect that there will be hardship. Jesus never said that it would be easy, actually he said quite the opposite. He said that in this life there will be many kinds of hardship. He spelled out what they would be if you followed Him and delivered His Word and not your own. I stayed in to witness against the false teaching and preaching because that was where I was called. It seemed biblical in all ways. A voice in the wilderness, no ears

to hear, only a remnant standing up against the religious leaders of the day. How much Bible can one take in the present tense! I always joked that for me it would be more Lutheran of me to be kicked out of the ELCA rather than quit and so that happened eventually too. This parting of ways was necessary and the timing was Godly. Anyway, I was taken out by the bishop and synod council for heretical teaching and disobedience to the constitution of the ELCA. When I asked for proof of my heresy, they could not say specifically what it was that I preached and taught that was unorthodox nor could they explain why obedience to the constitution of an institution was a higher calling than obedience to the Word of God and the Confessions of the Church.

It is not easy standing up against opposition, but again, when the Word of God is being stomped on and when the Gospel of Jesus is not being preached, how can you remain silent? I don't understand how anyone can deny the doctrine of original sin and try to *un*sin sins and give God's blessing where there is no word of blessing for the behavior. I don't understand why in the institutional church the organization and the ecclesiology and the tradition and the succession of bishops and tower building hierarchy is so important? Read your Bible! It's all 'not' in there except in Jesus' woes and warnings.

LC Jaynan, what hope do you have for the Lutheran Church today? Do you think that there will be a movement within the Lutheran church to return to the basics of entry level church as seen in the Gospels and in Acts?

Jaynan Hmm, I don't know. If you are talking about within the existing denominations that have traveled so far down the road most traveled of conforming to society and not the Way of the Word, then I just see more of the same in those arenas. But I will be happy as long there will continue to be a remnant within the Christian church, Lutherans who are not being sucked into the old patterns of institutional church or trying to re-establish institutional church with bishops and hierarchy and bureaucracy. It all gets in the way of just simply following the Good Shepherd, the only One, and making disciples. Lots of usurped authority, needless money, long documents and tons of money diverted to being religious but not be faithful to the simple, direct commission—command to go make disciples one lost sheep at a time. I am happy with a remnant who are followers of the Way and who have a passion for evangelism and missions because they are being dragged along by Jesus down the road rarely traveled, being transformed by the Holy Spirit not conformed to this world and living His Word according to His power and not their own. An ordinary, rag-tag, repentant army of disciples is a sign of hope for me. No clergy, lay divide but the re-commissioning of all of us to "*get 'er done!*" That's fun!

LCMC is where I most rub up against those disciples. I believe they do belong to the group that I am describing. We are simple, feet on the ground, Word-driven children of God — sheep — who have no illusions of our own self-importance. Our true neighbors, even siblings to the north — CALC (Canadian Association of Lutheran Congregations) is another association that is moving one step at a time and not giving in to the temptation to go the old way. I have a lot of hope for (not *in*, of course) the people of these associations and groups. God is faithful and He will do it . . . with or in spite of us!

LC So that gives us a bit of a look into your beginnings and your history, but what does a day in the life of Jaynan Clark look like today?

Jaynan I live just outside Spokane, WA in the country. I have a janitorial business with my kids and we clean 7 nights a week. It really keeps us busy. It is a lot of work and not so much money, but no complaints. I am also involved in a small LCMC congregation that recently left the ELCA. I am not called, but still preach and teach on Sundays and am on call for their pastoral needs. It is a great little church that is taking things slowly, getting back to the basics, and is becoming a gathering of disciples ready to engage in the Great Commission rather than being just a group of members of an institutional church. That is exciting!

I also go out from time to time for LCMC to help a church in need or in transition. I also have some opportunities to preach and speak in various places. I have not been looking or grabbing for these opportunities, but

sometimes they come by. I guess, I will be up in Toronto, Canada with all of you in November....that is something to look forward to.

LC Janitorial work has likely raised a few eyebrows? Have you ever been questioned over your current form of employment?

Jaynan Yes, but this is where I am now and it's good. I'm living the Doctrine of Vocation and I understand that there are many people that I am able to be in conversation with and witness to better as a janitor than as a professional pastor who is suspect, especially up here in the Pacific Northwest. Many think you just preach Jesus to get paid not really believing it or living it. It is good to get beyond that. I also don't have to worry about my mouth being tied directly to my next pay check!! What a relief! This is where real evangelism takes place one lost sheep at a time. The kids and I are at the same level of struggle where many people are and that's not a bad place to be. It keeps you honest and it makes you more approachable. So I don't find it to be a bad place to be at all. I'm aware of the cross that was thrust into my hand long ago and denying yourself is a big part of following Jesus. That is why He told us that directly.

LC Your journey has been anything, but dull, Jaynan. What's next for you? What do you think lies ahead for you?

Jaynan That's a good question. I am pretty good with the day to day, but I do think that I am supposed to be writing. There have been some people close to me who have been urging me to write more and have suggested that what I have to say may be encouraging to some people. If that's the case, then maybe I need to do more of it. At the very least I should be open to devoting more time to doing that. But for now I have my business that my kids and I will keep working together in, preaching at the church and helping out LCMC and ILT when they need me. The on-line ministry I do as a part of The Disciple Ship (www.tdship.org) is also a good use of my time. There are just a few of us that want to take Jesus seriously in His calling and His math of helping one lost sheep at a time. The world is groaning in travail all around us, but we aren't the saviors of the whole world but the Savior of the whole world calls us to deliver Him to just one lost, lonely, searching child at a time. This is where I am until God says differently.

And I will be seeing all you people of CALC in Toronto in November so we can have some fun together!

LC Jaynan, thank you for taking time out to chat. God bless you and we look forward to seeing you in November.

Jaynan Alrighty then ... thank you.

CALC CONGREGATIONAL HI-LITES

St. Andrew's Lutheran – Kamloops



Greetings to all, especially the new congregations that are now part of the CALC family. May the long days of summer evolve into the cooler days of autumn as the splendor of God's paint brush turns Canada into a picture that is un-paintable by any other. We pray that your harvest is as bountiful as His love and grace is to us all.

Two programs highlighted our summer. First, "*Jesus in the Park*" was a musical outreach in a district park near our church. The program featured the Kiesmans joined by our Praise and Worship Team. The group presented four Sunday afternoon musical programs of gospel, praise/worship and traditional hymns. The music was complimented by Pastor David providing one of his many stories as a "mini message".

The second program was the return of the St. Andrew's Family Camp. This year's event was held with a Friday night camp-over followed by Saturday set aside as a day camp program for those who were not part of the overnight camping

variety. Seventeen people participated in the event held at Lac Le Jeune Provincial Park. Like all camping events, "a good time was had by all!"

Two programs, Pastor David's Tuesday afternoon Bible study and the men's prayer breakfast continued throughout the summer with continuous excellent attendance.

The busiest group for the past few months was the 50th Anniversary Celebration Committee. Plans were finalized for a special weekend event on September 15 and 16 with a Saturday evening banquet and program followed by a special Anniversary Service and luncheon on Sunday. Former members from throughout B.C., along with some from Alberta, Saskatchewan, and a couple from Arizona, USA, have registered to attend. Three former Pastors will join seven charter members in what will be a most memorable and blessed event. A full report of the Anniversary will be presented in the next issue of the Connector.

St. Peter's Lutheran – Cochrane



Greetings from St. Peter's Lutheran Church in Cochrane, Alberta.

Many of our folks are away during the summer on holidays so this is usually a bit quieter time for us. Just temporarily, as it is also the season we start to gear up for the fall. We enjoyed our two annual church picnics this summer – one in June and one in August. These are good times to get to know each other better in a relaxed and fun setting.

We are excited about the ministries coming up for this fall. Our Faith At Home ministry is offering a one-day workshop with Kevin Wagner and his family from Wagner Ministries International, called Thriving, Not Surviving: Raising Godly Kids in a Godless World. We continue to offer several Bible Studies, Prayer meetings, Men's Breakfast, The Barn (a ministry for men), Womens' Aglow, Kids Aglow, Confirmation classes, baptisms, weddings and so on.

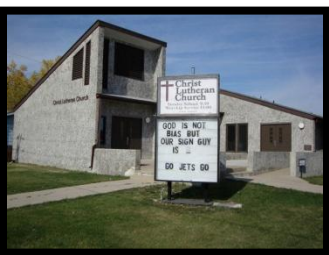
Our writers will be working on an Advent Devotional, as our Lent Devotional was very well received. There is something special about hearing from the people in your own church and discovering the spiritual lessons they have learned or are learning personally.

New this fall is an initiative called Faith Friend. The life of faith is not meant to be lived in isolation. And while it is important to meet as a group for worship services, those are not usually times when you get personal about your walk with the Lord – what you are struggling with, what your dreams are, how to deal with failures and mistakes, etc. Having someone walk alongside you in your faith journey can add a vital component to your personal spiritual growth. We will be launching this with a weekend retreat in October that will explore what Faith Friend is about and why it is important, followed by two evening sessions in the following weeks which will teach the basics of how to be a good faith friend. If you would be interested in learning more about this initiative, please contact us for more information.

Pastor Rick will be sharing more on his Grief Ministry called Intentional Grief. His wife Erica continues to direct a well-received children and youth choir through Rocky Mountain College in Calgary, and is now also directing the Cochrane Children's Choir. We are also working on several special Christmas events.

Submitted by Evelyn Marinoski

Christ Lutheran – Morden



The summer has certainly flown by quickly. I am sure that we all say this each year, but it really does seem to be very true for summer 2012.

It was a full summer at Christ Lutheran with musical guests visiting with us on 7 different Sundays since Mother's Day. It was wonderful having them with us and we appreciate their music ministries and willingness to worship with us on those Sundays.



In May, Kids Church had begun and ran until summer break. It was received well and will resume in the fall. In June we held our Annual Church BBQ ... afterward, we recognized that we will need more BBQs for the next one. It was a great afternoon of visiting, games, and good food. In June, 7 students were confirmed which was very exciting for our church. Adding more excitement in July, was baptizing 7 people at Lake Minnewasta.

The Fall is now upon us and we are working hard at our Christian Education initiatives: Sunday School Classes for ages 5 – 55+. We are also working toward hosting a webcast: Unpacking Atheism (Oct. 14th). And of course, Kids Church for the Fall is also in the works. There are other ideas being discussed related to church socials and other gatherings.

We hope and pray that the Fall begins well for all of you. God bless you.

Faith Lutheran – North York



Things continue to be on the up-and-up, at Faith Lutheran Church, in North York. Five new members joined the church, July 29th; 2 members via baptism, May 20th; and 2 members will be baptized on August 12th.

A memorial gift from a longstanding member, was used to purchase a T.V. and program, that will allow us to project the service (lessons, hymns, etc.). Getting it ready now to co-host the CALC national convention, in November.

Our Daycare would appreciate your prayers, as the province is implementing full-time junior kindergarten in September. This will mean having to replace 18 children by September.

Our annual church-daycare 'Fun Day' is scheduled for Sat., Aug. 18th. A new twist this year, is a challenge soccer match between those 25 yrs. of age & over versus those 24yrs. of age and under (*hopefully no serious injuries will occur*).

Our monthly mens'-womens' breakfasts resume in the fall, with

- September- Pastor Peeter Vanker speaking on his trip to South Africa;
- October- Pastor Sheilah & Andy Fletch speaking on their involvement with an orphanage in Accra, Ghana;
- November- Pastor Henry Fischer sharing his research & writings on the history of Lutherans in Hungary.

Looking forward to seeing many of you, at the *National Convention – Shepherding the Faith*

Pastor Harry

Resurrection Lutheran – Pembroke



Greetings from Resurrection Lutheran in Pembroke, Ontario.

Our summer began with our Tenth Annual Public Bible Reading which included some of you in the addition of a nationwide reading, churches from PEI to BC taking six-hour portions of Scripture, covering Genesis to Revelation. We were well encouraged by the response both locally and nationally. Look forward to being contacted again!

Our "Life Improvement Courses" catalogue begins early in September and continues on to the end of June. This year we double the teachers from our congregation, including our most senior member who will be teaching the art of canning. Boys age 8 to teens will be learning etiquette and

social graces. We like these kinds of practical skill courses because the Bible clearly tells the older members to teach and be models for the younger. It's a good way for the generations to interact in a productive way.

Twelve sessions of Old and twelve of New Testament Studies will view characters and events from the perspective of ancient culture, walking through history to discover the formative basis of Christianity.

Enjoying dinner over a movie, we will discuss the ethical implications of important life scenarios that are depicted in the four films chosen.

Other courses include:

- The transformative power of a Godly thought life.
- Allowing God to unveil aspects of our personal experience leading to deep inner healing. A
- retreat weekend using a mini-spa to mirror spiritual cleansing

Our on-going Book Club will focus, this year, on the biographies of Christians whose witness has revealed the realities of God's Power and Love (Corrie Ten Boom, Joni Eareckson Tada, M. Basilea Schlink). We believe that continuing education is both exciting and essential to our walk with Christ, and an excellent means by which to whet the appetite of others for the things of God.

NATIONAL COUNCIL UPDATE



Since the last (April 2012) edition of *The Lutheran Connector*, CALC's National Council has met once, in person in Calgary on June 2, 2012. At this meeting:

- Rev. Dr. Peeter Vanker was admitted to the designation of "Pastor Emeritus" in CALC.
- CALC's Board of Elders accepted the gracious offer of the Christian Ministers Association to license CALC pastors in Ontario and Saskatchewan under the respective provinces Marriage Act, pending provincial approval of CALC's application for denominational status in Ontario and Saskatchewan.

- It was decided that CALC look into joining the Canadian Council of Christian Charities.
- Report received that B.C. marriage registration should be coming together very soon.
- Pastor Ed and Ron reported upon "The Orders of Creation" conference that they attended in Canmore, Alberta on April 16-19.
- Arrangements for CALC's 2012 General Convention in Toronto (Nov. 2 to Nov. 4) were discussed.
- A Nominating Committee composed of members to come off National Council was established. A letter calling for nominations will be circulated to the various CALC congregations.

Next meeting (in-person) of the National Council is to be held in Calgary on Saturday, September 8, 2012.

INSTITUTE OF LUTHERAN THEOLOGY



Where The Reformation Lives ...

Word at Work - Fall 2012 Course Offerings

The ILT's Word at Work Series provides individuals and congregations with live courses over the Internet, featuring expert speakers and timely topics.

- **Principles of Youth Ministry:** Sundays, Sept. 2nd – Oct. 7th.
- **Revelation Part I:** Sundays, Aug. 26th – Sept. 30th.
- **Creation & Evolution:** Tuesdays, Aug. 28th – Oct. 2nd.
- **Paul's Epistles: 2 Thessalonians:** Thursdays, Aug. 30th – Oct. 4th.
- **Revelation Part II:** Sundays, Oct. 7th – Nov. 11th.
- **Preaching and Sermon Writing for the Laity:** Mondays, Oct. 8th – Nov. 12th.
- **Apostolic Fathers:** Thursdays, Oct. 11th – Nov. 15th.

The cost of each course is \$50 for individuals and \$250 for congregations. (Free for members of congregations that have partnered with the ILT as "Designated Teaching Centers".) More information and to register online registration is available at the ILT web site (www.ilt.org). Note that each class is recorded and that you will receive a link for the recorded version from ILT after each class, thus allowing you to watch sessions that you are not able to attend live.

SOLA PUBLISHING



New Adult Bible Study From SOLA!

Sola Scriptura – A Bible Study on the Functional Authority of Scripture

Part 1: The Source of Faith

(six chapters - recommended to be used as a 12-week series)

A Latin phrase meaning "Scripture Alone," Sola Scriptura is one of the traditional Lutheran slogans used since the time of the Reformation. It expresses our confession that Scripture is "the only rule and norm according to which all doctrines and teachers alike must be appraised and judged." Using the familiar phrase as its title, this new advanced-level Bible Study is a two-part series, of six chapters each, on the functional authority of Scripture. For those who would like to cover the topic in detail, there is enough material to cover one chapter in two sessions, making a 12-week study.

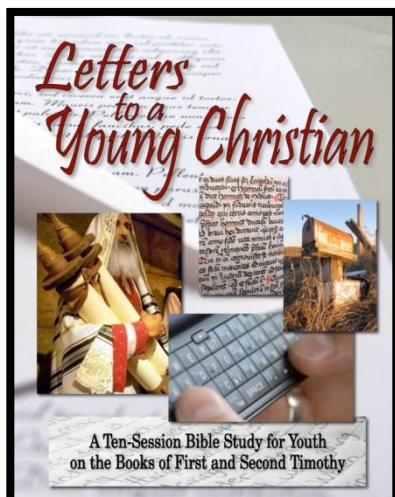
In Part 1: "The Source of Faith" the study looks at the nature of God's Word in the broadest sense, applying it specifically to how we understand the nature of the Bible itself. By focusing on a functional definition of Scripture's power, the study describes what the Bible is, based on what it does - in particular, how the Scriptures convey the promise of Jesus Christ, and how God uses his Word to create faith by the power of the Holy Spirit.

New YOUTH Bible Study From SOLA!

Letters to a Young Christian

A Ten-Week Bible Study for Youth based upon the Books of 1st and 2nd Timothy

by Rev. Thomas Walker



Timothy was a young man learning what it means to be a Christian in the midst of a quickly changing world. As a child, he had been raised in faith by his mother and grandmother, but now he wanted to experience a deeper and more mature understanding as an adult believer, and was looking for guidance on how to live his life as a genuine follower of

Jesus. In the biblical letters of First and Second Timothy, the Apostle Paul wrote words of encouragement and advice to young Timothy, showing how the promise of Jesus makes a difference for who we are and what we do.

Written by Pastor Thomas Walker of Sioux Falls, SD, this ten-session Bible Study is recommended for high school youth groups as well as for Sunday School classes with young adults, focusing on the Word of God at work in our modern lives.

LIVING IN OUR OWN STINK

By Pastor Alvin Sorenson, Golden Valley Lutheran Church, Viking, Alberta

Currently we are smack dab in the middle of lambing season out at the farm. As of this morning, we have 36 newborn lambs. For the first time ever a ewe gave birth to quadruplets (aren't you glad you never had 4 babies at one time). Several times each day we walk through the barn and farmyard looking for ewes that are about to lamb. Catching any difficulties at the right time is often the difference between life and death for both lambs and mother.

One of the side effects of being with sheep is that you tend to take on their smell. It doesn't take too many seconds in the barn before "their smell" becomes "your smell". The same is true for all animals (and homes for that matter). Whether that be the scent of a freshly cut Christmas tree, or a pail of rotting potato peels under the sink, we soon take on the smell of what's around us.

Just as we pick up the physical smells of our environment, something similar happens to us spiritually. Last week our afternoon Bible study group was reading Isaiah chapter 57 where we discovered what happens to a people when they "hang around" others of a "different scent" for too long. Bit by bit the nation of Israel were imitating their pagan neighbors. It began with a simple dabble into the occult (fortune tellers, psychics, etc), and before you know it they've gone "whole hog" into a life of idolatry (everything from temple prostitution to sacrificing their children as to the god Moleck). How could it be that a seemingly harmless reading of the horoscope could possible lead to all this?

Sin is insidious (proceeding in a gradual, subtle way, but with harmful effects). It always starts with the little things, and grows from there. A little white lie leads to another not-so-white lie, which leads to outright deception, which leads to betrayal, which leads to... Although we don't have many of the facts yet, someone near Killam attempted to kill two police officers earlier this week. Last night I heard on the news that only "person of interest" named to date was apparently a "really nice guy". I've heard something similar time and time again. How is it that "really nice guys", can get into such places? It's all because of the insidious nature of sin.

When you work in a sheep barn too long, you automatically take on the sheep's smell. After a while, you become so accustomed to that smell that you are totally oblivious to your own stink. Once this happens, your only hope is that someone who doesn't work or live in a barn will haul you over and say lovingly, "do you know you really stink! You need a bath" (although that's not to say that that person themselves may in fact have a lingering odor that also needs addressing).

There is a solution for our stink and our sin, and it's as simple as taking a shower. We simply go to God and the one we have sinned against, confess our sin to each, and receive the cleansing waters of forgiveness (always from God, and hopefully from the other). If the other refuses to forgive, then sadly they then begin to take on, and live in the stink.

There are simple lessons to be learned on the farm. Always take a shower (or put on some nice cologne) before heading into town (and make sure you check your boots as well). If you don't deal with your stink, soon it becomes an issue for all those around you. If you are a friend of a stinky sheep farmer, tell them (in love of course) of their present condition. Hopefully they will take your wise counsel, get cleaned up, and all can live "happily ever after". There's some pretty bad odors out there folks. Make sure you don't get, or stay in those stinky environments. If and when you find yourselves there...get to the shower quickly.

FORGOTTEN?

By Ron Voss, St. Peter's Lutheran, Cochrane

For CALC's General Convention held in Cochrane last year I had prepared a document, "CALC - Proud History of Canadian Lutherans Who Chose to Take a Stand", which gave a fairly extensive account of CALC's history: [http://www.calc.ca/CALC History Brochure_July 2012.pdf](http://www.calc.ca/CALC%20History%20Brochure_July%202012.pdf)

Consider the following from the first page of that document: "Shortly after the merger creating the ELCIC in 1986, groups of pastors and laypersons came together in an organization called the Confessional Lutheran Fellowship (CLF). CALC shares an affinity with this pre-existing Lutheran evangelistic movement. These folks met together a number of times in dynamic yearly conferences seeking to speak for Biblical ethics and morality and against the new merged Evangelical Lutheran Church in Canada's (ELCIC's) convention motions proposing to adopt a general pro-abortion stand". Note that an early impetus for the formation of CALC was a concern about the ELCIC's stand on abortion which was seen as part of a far greater issue – the affirmation of a clear Biblical position, without apology. From its early beginnings CALC worked closely with the American Association of Lutheran Churches (AALC), which like CALC had its roots in the old American Lutheran Church (ALC). Accordingly, CALC supported AALC's position on the Sanctity of Life and Abortion which began with an affirmation "that human life from conception is created in the image of God and is always sacred" (Galatians 1:15, Jeremiah 1:5).



(Above right, a 20-week fetus.)

I have decided to write this piece to draw attention to an issue – abortion – that clearly was important in the early days of CALC, but now seems to have been forgotten.

You may have read recently that delegates to the Canadian Medical Association's annual general council meeting on August 8th in Yellowknife adopted a motion to maintain a section of the Criminal Code that declares a child becomes a human being only at the moment of birth, that is, life begins when a baby emerges from its mother's womb. This move

Did you know? In Canada abortion is legal throughout all 9 months of pregnancy, for any reason, up to the moment of birth.

is clearly intended to stop any reopening of the abortion debate in light of Conservative MP Stephen Woodworth's private member's motion (tabled this spring) calling upon parliament to re-examine the status of the pre-born child using modern scientific and medical evidence. (At first reading, the motion was soundly condemned by all four parties in the House, including the governing Conservatives who made Whip Gordon O'Connor the pitchman for the pro-abortion position that would seem to dominate the caucus. While there is all-party support to deep-six the abortion debate, Canada's religious community unfortunately is virtually silent about that unholy unity.) Interestingly an Ontario physician at the CMA meeting, Dr. John Ludwig, warned the group against "unintended consequences." He said the criminal code is "ancient and does need to be revised...If an assailant plunged a knife in the 38-week gestational belly of your spouse, we would all consider that murder. But the Criminal Code says that, because that fetus did not leave the body alive, it doesn't have any rights." I would contend that few Canadians likely understand that the current Criminal Code only recognizes a child as human once it leaves the mother's womb. According to the current definition, someone could kill a baby part way out of the mother's womb and that would not constitute murder.



As our society increasingly denies the existence of the Creator who owns us and sets the rules, people – individual autonomy – set the rules according to what seems right in their own eyes. According to influential philosopher and bioethicist Peter Singer, famous for being the "father" of the modern animal rights movement, "Membership of the species *Homo sapiens* is not enough to confer a right to life." Singer also advocates for the wholesale killing of people with dementia, the sexual use of animals (whom he maintains are capable of "consent"), and the use of the cognitively disabled for medical experiments. Earlier this year,

at the annual meeting of the American Association for the Advancement of Science in Vancouver, a group of scientists proposed that dolphins and whales be recognized as non-human persons with basic legal rights appropriate to their species. As evidence of this personhood, the scientists cited the intelligence of dolphins, their social capacity and their ability to recognize themselves in a mirror, among other things. So then, dolphins are people, but unborn human babies aren't? Leading the charge with this type of thinking is Peter Singer of Princeton University, who has long argued that the primary qualities of personhood are intelligence, self-awareness and the ability to relate to others. Based on these criteria, he has chillingly concluded that dolphins, whales and certain apes are in fact persons, whereas babies in or out of the womb, as well as severely mentally disabled humans are not. Under Singer's scheme, such individuals have no rights as persons, and may be euthanized if it's deemed desirable.

"What would you call a society that made adoption incredibly hard and abortion incredibly easy? I'd call it sick at heart."

– Peter Hitchens, brother of famed atheist Christopher Hitchens.

In the main, abortion rights advocates have drawn the moral line at the moment of birth. However, recently a chilling development came in the form of an article published in the *Journal of Medical Ethics*. Professors Alberto Giubilini of the University of Milan and Francesca Minerva of the University of Melbourne and Oxford University, argued for the morality and legalization of "after-birth abortion." The argument put forth in their article bears a haunting resemblance to the proposal advocated by Peter Singer who has argued that the killing of a newborn baby, known as infanticide, should be allowable up to the point that

the child develops some ability to communicate and to anticipate the future. This article in the *Journal of Medical Ethics* is a clear signal of just how much ground has been lost to the Culture of Death – a term popularized by Pope John Paul II in 1993. A culture that grows accustomed to death in the womb will soon contemplate killing in the nursery.

In contrast to these bizarre man-made ideas, Scripture speaks for the unborn child. While it is a biological fact that



conception commonly requires the sexual union of a man and a woman, yet the power to conceive a child ultimately lies with God. The Lord either opens the womb of a woman, enabling her to conceive, or He closes her womb, thus preventing conception. God creates all human life: *"For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth."* – Psalm 139:13-15.

At the moment of conception, the Lord God, working through nature, begins the process of shaping, forming, and making the body of a human being, even as a potter would shape and mold a piece of clay. That God imparts a living soul to babies at the moment of conception is brought out in David's remarks concerning his own conception. He revealed that at the very moment of his conception he possessed a sinful nature (*"Indeed, I was born guilty, a sinner when my mother conceived me."* – Psalm 51:5). Original sin is not simply to be found in the body, but rather in the soul. Holy Scripture makes no distinction between unborn babies and born babies. It does not speak of a fetus as being an inanimate mass of tissue. Rather it speaks of a fetus as a living baby, even as it does of a born baby. In both Luke 1:41 (*When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit.*) and Luke 18:15 (*People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it.*) the same Greek word (*brephos*) is used for both the unborn baby of Elizabeth and the little babies that were brought to Jesus for Him to bless.

Often people are unaware of the "link" between evolution and abortion. A common argument popularly employed in

Did you know? Alberta's high school biology textbook talks about human fetuses in the early weeks of development possessing "gill slits" similar to those in fish embryos?

defense of the theory of evolution - especially in years past - is the "recapitulation" principle - the gist of this concept is that in the growth of the human fetus, during the nine-month gestation period, the major stages of evolutionary history are repeated in miniature fashion. A case in point, several years ago involved the prominent astronomer, atheist and staunch evolutionist Carl Sagan, widely known for his PBS television series, *Cosmos*. In 1990, Sagan

along with his wife, produced a piece for a weekly magazine wherein they argued their case for the *ethical permissibility of human abortion* by progressively describing the development of the fertilized human egg in terms of “a kind of parasite” that eventually begins to look like a “segmented worm.” Further alteration reveals “gill arches” like that of a “fish or amphibian.” Supposedly “reptilian” features become apparent subsequently, which later give way to “mammalian...pig-like” traits. By the end of two months, the creature resembles a “primate but is still not quite human”. Even Dr. Benjamin Spock saw fit to perpetuate the recapitulation myth in his well-known book, *Baby and Child Care* (1992). Spock confidently assured expectant mothers that “each child as he develops is retracing the whole history of mankind, physically and spiritually, step by step. A baby starts off in the womb as a single tiny cell, just the way the first living thing appeared in the ocean. Weeks later, as he lies in the amniotic fluid of the womb, he has gills like a fish.



Toward the end of the first year of life, when they learn to clamber to their feet, they’re celebrating that period millions of years ago when our ancestors got up off all fours.” If we are no more than evolved pond scum, we have no more value than pond scum. Abortion, evolution, euthanasia, eugenics, sexism, murder, rape, etc. occur because humankind has lost its sense of value for human life; life that was created in the image of God. The recent CMA decision to affirm the current stand on abortion may not be surprising considering that a recent public opinion poll by Angus Reid in 2010 found that 61% of Canadians believe human beings evolved from less advanced life forms over millions of years (the theory of evolution). The poll also showed that Canadians are coming close to the British at 68% in accepting evolution. England is just a pale shadow of itself as far as being a Christian country and Canada appears to be following close behind.

At the March for Life 2012 Mass celebrated in Ottawa’s Notre Dame Cathedral Archbishop Terrence Prendergast concluded his homily saying, “we understand that we need to challenge the false idea that abortion is merely a private and personal decision. The truth is that abortion hurts everyone, the developing child in the womb, the mother, the father, the extended family, and even our culture here in Canada.”

Science proves that human life begins at conception (fertilization) when a genetically unique human being comes into existence, with his/her own unique genetic code. A fully-formed miniature baby with all his parts can be seen at 7 weeks. Since the unborn is fully human, ending abortion is the social justice issue of our day. For more information and resources on this topic. consider:

- Lutherans for Life: <http://www.lutheransforlife.org/>
- Campaign Life Coalition: <http://www.campaignlifecoalition.com/>
- Abortion Myths: <http://www.abortionmyths.ca/index.html>
- Conception to birth – visualized: http://www.youtube.com/watch?v=fKyljukBE70&feature=player_embedded
- LifeSite News: <http://www.lifesitenews.com/>
- Real Time Abortion Counter: <http://www.numberofabortions.com/>

Did you know?

- In 1969 abortion was first legally permitted if approved by an official three-doctor panel deeming it necessary for the physical or mental well-being of the mother. All restrictions on abortion in Canada were removed after a 1988 decision by the Supreme Court of Canada ruled in *R. v. Morgentaler* existing abortion laws unconstitutional and struck down the 1969 law. While the Court invited Parliament to draft a new law, no such law has ever been passed, making Canada the only democracy in the world to have no legal restrictions on abortion. For example, France permits abortion on demand only until the 10th week of pregnancy. After 10 weeks a multidisciplinary team must certify that the mother’s health is in danger or that the fetus is badly deformed in order for an abortion to be legally performed. Sweden allows abortion on demand only until the 18th week, after which it is severely restricted.
- Canada is the only country in the Western world where abortion is legal throughout all nine months of pregnancy, and outside of the Western world only North Korea and China are in a similar position.

- Section 223 of our Criminal Code reads: “A child becomes a human being within the meaning of this Act when it has completely proceeded, in a living state, from the body of its mother whether or not it has breathed, etc.” This “born alive” definition of human being is a 400-year-old law first formulated prior to the seventeenth century when an early version of it was recorded in Coke’s Institutes of Law in Great Britain.
- In Canada about half of the women with an unplanned pregnancy choose abortion. The other half keeps the child. Fewer than 1% offer the baby for adoption despite a desperate shortage of newborn babies available for adoption in Canada. Only a few hundred are put up each year.
- Almost 120,000 surgical abortions are committed annually in Canada. Since its legalization in 1969 through Trudeau’s “Omnibus Bill” striking down Canada’s ban on abortion, 3.2 million Canadians have died from elective abortions.
- Since 1973 when the United States Supreme Court handed down the *Roe vs. Wade* decisions, which legalized abortions, there have been at least 50 million abortions in the U.S.
- In 2003 there were 1,287,000 abortions in the U.S., whereby more children died from abortion in that one year than Americans died in the Revolutionary War, the Civil War, World Wars I and II, the Korean, Vietnam and Gulf Wars combined.
- Since 1973, world wide, there have been over 1,260,000,000 abortions performed.
- In Canada today despite abortion advocates claim the reason why we have legal abortion is to protect “the life and health of the mother”, abortion is used primarily as a back-up birth control method (1 in 4 pregnancies end in abortion).
- The Globe and Mail and the United Church Observer in 1961 become proponents of change in the abortion law, with the former running editorials calling for an amendment to the Criminal Code.
- The first country in the world to legalize abortion was Russia in 1921 shortly after the atheist, communist revolution of 1917.
- In a 2012 poll by Ipsos Reid 60% expressed support for the introduction of a law in Canada that places limits on when a woman can have an abortion during her pregnancy, such as during the last trimester.
- The roots of Planned Parenthood go back to 1916 when racist and eugenicist Margaret Sanger (1879-1966) founded the first birth control center in the United States. Sanger wanted to eliminate “human weeds” through birth control, sterilization, and abortion. Planned Parenthood has probably done more than any other group in the world to promote pre-marital and extra-marital promiscuity, abortion, and condom distribution. Sanger was named Humanist of the Year in 1957. Sanger once wrote “I look forward to seeing humanity free someday of the tyranny of Christianity no less than Capitalism.”
- The federal government has given nearly \$5 million to the Planned Parenthood Federation of Canada, a huge lobbying organization for the pro-abortion and depopulation control movement over the past five years.
- All abortions are funded with taxpayer dollars through the provincial health care system. P.E.I. is the only province that does not provide abortion services. (According to the Canada Health Act, it is not obliged to. Provinces are mandated to provide “necessary required services,” but it is the province that decides what is “necessary” and what isn’t.)
- The enormous demographic cost of the 3.2 million Canadians killed by abortion since 1969 One analysis calculated lost tax revenue as \$2 billion dollars per year.
- The direct cost of the abortion procedure (excluding the cost of common abortion complications) has been conservatively estimated as \$80 million annually in Canada.

JOURNEY TO JAMAA

By Aaron Epp *(permission to print this article granted by Christian Week)*

MISSISSAUGA, ON—A film based on the real-life story of two orphans who make an impossible journey across Uganda to find a new home is at the heart of Journey to Jamaa, a new initiative from World Vision. The U.S. arm of the evangelical relief and development organization created Journey to Jamaa, a 45- to 90-minute interactive, film-based worship service designed for churches to



raise awareness about World Vision's work. The materials are now available in Canada for the first time.

The purpose of the presentation is to make the topic of social justice real for churches, and to invite them to respond through child sponsorship, says Ron Weber, a program manager at World Vision Canada. *"This initiative really speaks to the power of story,"* Weber says. *"I think sometimes in our efforts as charities and Christian mission organizations, we get caught up in quoting a lot of numbers and facts in order to impress upon people the gravity and the need. This initiative approaches it through telling a story, and I think that's a really effective means of doing it."*

Churches can order the Journey to Jamaica materials, which include the film, suggested sermon topics, an optional video sermon featuring Max Lucado, a worship kit with suggested songs, activities for children and promotional materials.

"It's a really neat Sunday morning experience, or an experience for any type of group setting," Weber says, adding that the movie is of award-winning and theatrical quality. *"It does communicate the life-changing capacity of child sponsorship,"* he says, *"but it's far from just a movie all about promoting an organization."*

FAITH LEADS TO ACTION

By Beth Hiemstra (permission to print this article granted by Christian Week)



'Caring for others drew me to the church.' – Margaret Sambol

OTTAWA, ON—Margaret Sambol experienced a pivotal moment when she was 15 years old. She was volunteering at a food bank, and realized that one of the clients was a girl from her high school. *"This was eye-opening for me,"* says Sambol. *"This experience started me on a path of becoming a more generous person, a person who has compassion."* Not a Christian at the time, Sambol found that opening her heart to others was a step towards opening her heart to God. *"The volunteering [interest] and the care for others that I saw in the church drew me to the church,"* says Sambol. Now 31, Sambol averages about 10 to 15 hours per week volunteering at her local community as other charities.

A major study by Statistics Canada reports that religiously active Canadians are more likely to be a volunteer and volunteer more hours. They also tend to give the majority of their time to mainstream organizations. The report, *Volunteering in Canada*, finds that weekly attendance at religious services is still the most notable characteristic of *"top volunteers."* *"These statistics are not widely known and ought to be known,"* says John Stackhouse, theology and culture professor at Regent College in Vancouver, B.C., *"so as to inspire religious people to greater charity, intrigue non-religious people toward greater respect for these groups, and encourage anti-religious people toward greater circumspection."*

Almost half of Canadians (47 per cent), more than 13.3 million people, did some volunteer work in 2010. The volunteer rate was even higher among weekly religious service attenders, among whom almost two thirds (65 per cent) volunteered. More than one in five Canadian *"top volunteers"* are those who attend weekly religious services, compared with those who attend less frequently or not at all, who make up one in 10 volunteers. Statistics Canada defines top volunteers as the 25 per cent of volunteers who account for 77 per cent of the volunteer hours, spending 161 hours or more volunteering in a year. *"People who attend religious services regularly can range across a spectrum from self-centred to other-centred, of course,"* says Stackhouse, *"but in a culture that tells us constantly to*

be self-centred consumers, religious services, and Christian churches in particular, emphasize the centrality of God and the demand to care for others."

Rick Hiemstra, director of research at the Evangelical Fellowship of Canada, is not surprised by the correlation of volunteering and religious commitment. *"Giving and volunteering are learned behaviours,"* says Hiemstra, *"Churches are places where giving and volunteering are modeled and taught, and there is accountability to do these things. Where else do you find this in a culture that encourages radical autonomy?"*

"My faith motivates me to keep going when things get hard," says Sambol. *"There are so many things in the Bible in terms of serving, helping widows and orphans. Hearing about that and reading that make me wonder how I can do more. I've been so blessed, and I'm able to give back."*

While religiously active volunteers often give their time to religious organizations, however Statistics Canada reports that they also *"provided the majority of their hours to non-religious organizations."* *"Institutions of faith do more than just influence the people who walk through their doors,"* says Ray Pennings, director of research at Cardus, an organization dedicated to the renewal of North American social structure. *"They are actually incubators of social virtue that play a vital role in our social ecology."*

CONSTITUTIONAL AMENDMENTS



The delegates to CALC's 2011 annual General Convention held November 4-6, at St. Peter's Lutheran Church in Cochrane, Alberta, were asked to consider an amendment that was proposed by Christ Lutheran Church of Sexsmith, Alberta. The Report of the Board of Elders for the 2011 General Convention requested that a motion be made to table the consideration of Sexsmith's proposed motion and provided a rationale for such a recommendation which also talked about the need to address ambiguities around the composition of the National Council which must be cleared up by an amendment to our Constitution. An extensive discussion on the Sexsmith motion took place which eventually ended with an adopted motion to table the Sexsmith motion for consideration at the 2012 General Convention and that the National Council will bring recommendations regarding this motion.

Section 3.2 of Article 17 of CALC's Constitution requires the President to publish the text of proposed amendments to CALC's constitution or bylaws in CALC's official publication at least 30 days prior to the annual general meeting. In furtherance of this requirement, the undersigned President of CALC hereby publishes the following proposed amendments to CALC's constitution:

1. Submitted by Christ Lutheran Church, Sexsmith, Alberta:

Representatives of Christ Lutheran Church of Sexsmith, Alberta, have proposed the following amendment to CALC's constitution and provided the following rationale:

Resolution of Concern for presentation at the 2011 General Convention of the Canadian Association of Congregations according to Article Nine, Section 2 of the Constitution and Bylaw.

Christ Lutheran Church, Sexsmith Alberta recommends that Article Ten (The National Council), section 10 (Membership) of the Constitution and Bylaws of the Canadian Association of Lutheran Congregations be amended to include the new section 10.1 which will read as follows;

10.1 Member congregations are encouraged to participate in the life of this Association by serving on the National Council. Member congregation may have a maximum of two seats to fill the required number of seats on the National Council.

Rationale

After much discussion, the Church Council of Christ Lutheran Church, Sexsmith feels that we need to encourage new member congregations to take an active role in the life of this Association. As such, we believe that this resolution will open the door and help to foster growth within this Association by inviting and encouraging member congregations to be involved in the life of this Association through the National Council. Christ Lutheran Church Council agree that limiting member congregations to a maximum of two members opens the possibility for more member congregations to be encouraged and to be involved on the National Council of this Association.

With respect to the National Council bringing recommendations regarding this motion, I will reiterate here some of what was said in 2011 Board of Elders Report.

Our constitution currently places limits on the qualifications of those who serve as an officer, elder or trustee of CALC. Members of our clergy can be elected to no more than half the executive positions: either the President or Vice President and either the Treasurer or the Secretary. (See Article 10, Sections 11.3.1 and 11.3.2) Pastors cannot constitute a majority of the members of the Board of Elders or Trustees who are not members of the Executive (See Article 10, Section 11.3.3 and 11.3.4).

The goal of increasing congregational participation on National Council is laudable; however, the Board of Elders has some concerns how the proposed amendment intends to achieve this goal. Article 10, Section 11.1, under the heading "Election" states that all candidates for National Council shall be chosen for their: (a) commitment to Jesus and the Word of God; (b) faith life; (c) God given gifts of wisdom, knowledge and administrative ability; and (d) intention to uphold CALC's constitution. Section 11.1 places the emphasis on the qualifications of the candidate. Our constitution's aim and goal is to elect a slate of officers, elders and trustees that God has endowed with the faith, gifts of the Holy Spirit, skills and talents God has ordained necessary to govern the life of our Association.

Our Constitution desires and intends that our leaders be men and women (a) endowed by God with deep faith and convictions regarding the Word and the Word made flesh, and (b) possessing the Spirit-bestowed gift of administration; while at the same time, (c) maintaining a dynamic balance between the number of clergy and lay people on the National Council. In the final analysis we must ask this question: Does limiting the number of people that come forward to serve on the National Council from one congregation, to no more than two, really serve to meet our constitution's goal that the most qualified people serve on our National Council?

2. Submitted by CALC's National Council:

- 1) There are ambiguities around the composition of the National Council which must be cleared up by an amendment to our constitution. These ambiguities are described below.
- 2) The National Council is made up of the members of the Executive and the members of the Board of Elders and the Board of Trustees. The President, Vice President, Secretary and Treasurer are elected to their respective offices by the delegates to the General Convention. Members of the Board of Elders and the Board of Trustees are elected to their respective offices by the delegates to our General Convention. There are conflicting provisions in the sections of CALC's Constitution relating to the size of the Board of Elders (Article 12, Section 1.1) and the Board of Trustees (Article 13, Section 1.1). The ambiguous provisions are set forth below.
- 3) Ambiguity in Section 1.1 of Article 12 Explained:

Article 12 – The Board of Elders – Section 1.1. The Board of Elders is composed of the President of this Association serving as chair person and tie-breaker, the Secretary, and not less than three nor more than nine other members. This Board shall consist of three (3), five (5), or seven (7), members, as determined by the General Convention in the year of election.

- (a) Section 1.1 of Article 12 of our constitution very clearly and unambiguously states that the Board of Elders (BOE) is made up of our President and our Secretary and a minimum of three to a maximum of nine other elders to be elected.
- (b) According to the first sentence of said Section 1.1: (1) the minimum total number on the BOE is five (5): the President, the Secretary and three additional Elders which would be elected by the delegates to the General Convention; and (2) the maximum total number on the BOE is eleven (11): the President, the Secretary and nine additional Elders which would be elected by the delegates to the General Convention.
- (c) The next sentence is aimed at keeping an odd number of members on the Board of Elders so that the President as chairperson could break a tie. To maintain an odd number on the BOE the delegates would have to vote for either 3, 5, 7, or 9 Elders. The second sentence omitted the number 9, the maximum number of Elders that could be elected according to the first sentence.
- (d) We would propose the following amendment to Section 1.1 of Article 12:

Article 12 – The Board of Elders – Section 1.1. The Board of Elders is composed of the President of this Association serving as chair person and tie-breaker, the Secretary, and not less than three nor more than nine other members. Apart from the President and Secretary, this Board shall consist of three (3), five (5), seven (7), or nine (9) members, as determined by the General Convention in the year of election.

- 4) The same ambiguity and the same rationale for change applies to Section 1.1 of Article 13.

Article 13 - The Board of Trustees– Section 1.1 The Board of Trustees is composed of the Vice President as Chairperson as tie breaker and Treasurer, and not less than three nor more than nine other members. This Board shall consist of three (3), five (5), or seven (7) members, as determined by the General Convention in the year of election.

Based on the rational for the amendment for Section 1.1 of Article 12, we would propose the following Section 1.1 of Article 13:

Article 13 - The Board of Trustees– Section 1.1 The Board of Trustees is composed of the Vice President as Chairperson as tie breaker and Treasurer, and not less than three nor more than nine other members. Apart from the Vice President and Treasurer, this Board shall consist of three (3), five (5), seven (7), or nine (9) members, as determined by the General Convention in the year of election.

- 5) In order to minimize the need to repeatedly come back to the General Convention to consider constitutional changes, especially those of a minor or typographical nature, the National Council conducted a careful review of CALC’s Constitution for any additional changes and came up with the following additional amendments (changes shown in **bold**):

ARTICLE FOUR - THE NATURE OF THE CHURCH

5 This proclamation and the Holy Spirit’s activity, rather than organizational union, constitute the true unity of His Church. We believe that this true Church eagerly identifies such unity and promotes and rejoices in fellowship and cooperation with all members of Jesus Christ’s Body everywhere.

“eager to maintain the unity of the Spirit in the bond of peace....and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Jesus Christ: Until we all attain **to** the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, to **of** the measure of the stature of the fullness of Jesus Christ:” Ephesians 4:3,11-13

ARTICLE EIGHT - THE PASTORS OF THIS ASSOCIATION

4 Continuance without a Parish

A pastor may continue on the Roster of Pastors only as long as he or she serves a parish of the Association or continues as a "Pastor in Extended Ministry" or "**Pastor Emeritus**".

ARTICLE TEN - THE NATIONAL COUNCIL

1 Membership

The National Council shall be composed of the President, Vice President, Treasurer, Secretary and the Board of Elders and the Board of Trustees. The President shall serve as **Chairperson**, and the Secretary of this Association as Secretary.

2 Election

2.1 Each member of the National Council shall be elected from the Roster of Pastors of this Association, or be a believing member of a member congregation or an associate member chosen for the Priest's:

2.1.1 commitment to Jesus Christ as Savior and Lord and to the divine inspiration, revelation, and inerrancy of the Scriptures;

2.1.2 evidencing the fruit of the Spirit in life suitable to the function of the office;

2.1.3 Spirit-bestowed gifts of wisdom, knowledge, and administrative ability;

2.1.4 and full intention to uphold this Association's Confession (Article Three), Purpose (Article Five), and Constitution.

2.2 Each member shall be elected by majority vote of the registered delegates at the General Convention for a term of four years and may only hold the same office for two consecutive terms, holding office until a successor is elected and assumes office. The member takes office upon election.

2.3 A believing member of a member congregation not on the Roster of Pastors must be elected to the following positions:

2.3.1 either the President or the Vice President

2.3.2 either the Secretary or the Treasurer

2.3.3 a majority of the positions on the Board of Elders

2.3.4 a majority of the positions on the Board of Trustees

2.4 If elected from the Roster of Pastors of this Association, the member should first of all be a "pastor". With this in mind, it is recommended that the member maintain contact with the parish ministry by serving at least part time on the staff of a congregation of this Association.

2.5 If the President dies, resigns, or is unable to serve, the Vice President shall serve until the next General Convention. If any other member dies, resigns, or is unable to serve, a temporary replacement shall be elected by the National Council to serve until the next General Convention.

3 Meetings

The National Council shall meet at least once a year as called and publicized by the President. Additional meetings may be called by the President of this Association and must be called when requested by at least one-third of the Board Elders or by at least one-third of the Board of Trustees. Meetings may be held by telephone conference or Internet conference.

4 Duties and Responsibilities

4.1 The National Council shall function as the legislative agency of this Association in the interim between General Conventions in order to deal with situations which necessitate action before the next General

Convention. Legislative acts by the National Council shall require a majority vote of all its members and must be presented to the next General Convention for review.

4.2 The National Council shall receive reports and resolutions prepared by the various officers, jurisdictional units, councils, boards, and committees of this Association and shall, after consideration, transmit them to the General Convention with its recommendations.

4.3 The National Council shall consider disagreements which may arise and shall endeavour to resolve differences.

4.4 The National Council, after seeking proper counsel, shall determine whether any officer is unable to serve. If such a decision is challenged, it shall be referred immediately to the Board of Appeals and Adjudication whose decision shall be final.

4.5 The National Council, as the interim legislative agency of this Association, shall when requested, interpret the Constitution and Bylaws. Its interpretation shall be reported to the next General Convention for final decision.

4.6 Additional duties of the National Council shall be those stated in the Bylaws and elsewhere in this Constitution.

ARTICLE FOURTEEN - THE BOARD OF APPEALS AND ADJUDICATION

1 Membership

1.3 This Board shall elect from its members a **Chairperson**.

PART FIVE - NOMINATING PROCEDURES

2 Each Member Congregation shall be encouraged to present to the **Chairperson** of the Nominating Committee names and qualifications of consenting candidates for election.

Yours in Christ,

Pastor Ed Skutshek, President
Canadian Association of Lutheran Congregations

Mark It On Your Calendar: & REGISTER TODAY!!!



CALC GENERAL CONVENTION 2012

November 2-4

Faith Lutheran / Good Shepherd Lutheran
North York, ON

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